THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We must come to the study of the Bible as pupils, not as judges: to find not what ought to be said, but what God has said; as inquirers after Divine truth, not as advocates seeking arguments. It is the student and not the book that needs to be spiritualized."—DR. LIDDON.

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A FLOOD OF LIGHT.

THE perception of right and wrong upon many important problems is with the vast majority of mankind very dim and uncertain, and frequently shaped by desire or passion. Such remarks as, "Ale was made to drink" or "Money is for spending," are often made, in explanation of drunkenness or thriftlessness. About many questions of great moment men are in a quandary. Justice, toleration, equity—principles for which in times past many gave their lives—are but vaguely comprehended, and, when brought face to face with matters involving these, very many will confess or betray entire perplexity and thoughtlessness. Bernard Shaw, speaking of these conditions, says that "It was easy for Ruskin to lay down the rule of dying rather than doing unjustly; but death is a plain thing; justice a very obscure thing. How is an ordinary man to draw the line between right and wrong otherwise than by accepting public opinion on the subject, and what more conclusive expression of sincere public opinion can there be than market demand? Even when we repudiate that and fall back on our private judgment, the matter gathers doubt instead of clearness. The popular notion of morality and piety is to simply beg all the most important questions in life for other people; but when those questions come home to ourselves, we suddenly discover that the devil's advocate has a stronger case than we thought; we remember that the way of righteousness or death was the way of the Inquisition; that hell is paved, not with bad intentions, but with good ones."

One who is laboring in the world to bring religious truth before the people soon appreciates, what has often been said and written, that this is an age of specialization and, he almost adds, of criminal specialization. He finds that the salesman knows his blends of tea, the collier his seams of coal, but upon the principles of life or health or government that, as Ruskin says, "most men's minds are indeed little better than rough heath, wilderness, neglected and stubborn, partly barren, partly overgrown with pestilent brakes and venomous wind-sown herbage of evil surmise," which seem impenetrable, and that they are not searchers after truth at all.

A little investigation and thought furnish us with an adequate explanation of such lamentable conditions. Many ages since the prophet Amos foretold that men would depart from the Lord, the fountain of living waters, and would hew them out cisterns, broken cisterns, that could hold no water. Surely the creeds, philosophies and clashing opinions of men to-day do much to refract the white light of Divine wisdom. We know that upon the epigrammatic statements made by speakers and writers, more for the exhibition of cleverness than to express real truth, or even sincere thought, hang the belief and behavior of thousands. And we know that creeds galore "wrest the scriptures" and add to the confusion, leveling the Bible to the position of a merely human book, and a rather dull and incomprehensible book at that, which few take seriously or read with reverence and understanding. The authority of a favorite author or an admired friend is placed above it at any time, and it is even beginning to be considered a bit old-fashioned to ornament the parlor table with the sacred volume. Here, then, in the neglect of the Bible as an inspired book, we find one great cause of the present blindness.

But, it is argued, the Bible contradicts itself, and is well-nigh unintelligible in parts, therefore would only add to the confusion. Certainly there are some minor mistranslations, with many obscurities, in the scriptures, and if each man undertakes to interpret its meaning according to his own knowledge or desire, much confusion will undoubtedly result. These facts indicate two great present-day needs—first, a body of men divinely called to teach the true sense of the scriptures ; and, secondly, coming through these men, added revelation from the Lord upon vital questions not fully explained by the sacred record.

History tells us that worthy men were called and ordained, at the establishment of the Church in the Savior's time, to be the mediums through which the will of the Lord should be made known unto man. Paul says that these inspired servants were to remain in the Church until all came to a "unity of the faith," and that it was entirely wrong for one part of the organization to say to another, "I have no need of thee." Yet, in defiance of his many warnings against faction and defection, men have persisted in saying, "I am

of Paul, and I am of Apollos," with the result that the work of the ministry has not been properly accomplished and mankind has "rushed to and fro seeking the word of God" unavailingly.

It will be asked what is lacking in worthy men of to-day which would enable them to satisfy this mental and spiritual longing in themselves and in the thoughtful the world over? Surely not scholarship; they have a boasted plenty of that, much more than had the apostles of Christ. Upon these latter, however, had been bestowed a wonderful "power from on high," which had not only brought them ability to preach the gospel in harmony and love, but also to perform miracles—far greater things than the most erudite high priest would even essay. Much learning, then, is not so great a requisite as humility and faith. It is true that St. Paul was well educated and trained, and no one doubts his usefulness. Let us, however, remember his statement that "not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty * * * that no flesh should glory in his presence." Notice that the passage says plainly, as do many others, that *God hath chosen* certain men. Here then is a key. A commission and a power from the Lord is the element required. Truly "how shall they hear without a preacher, and how shall they preach except they be sent."

Now to the other need. Investigation of the New Testament makes it perfectly obvious that the primitive Christian church was established upon the firm rock of revelation, coming through the earthly head of the organization, which was sufficient to solve all of the moral problems which confronted its members. With their paths of life enlightened by heavenly visions, Peter and Paul and John, with many others, went forth performing mighty miracles by the power of God, converting, guiding and encouraging the honest in heart. But gradually men turned their ears from the Lord and were "turned unto fables," becoming at last so sinful that it was impossible for them to receive revelation. A famine was thereby caused in the land and the great majority of the human race still hunger for the lack of "hearing the words of the Lord," the Author of all intelligence.

Saddest of all, most of them will—like the hen in the fable—starve to death with the food supply quite within reach, for apathy and scepticism and prejudice are rife to-day and blind men's eyes. The message which the Latter-day Saints are proclaiming in every nation is simply that the Lord keeps His promises that the gospel, pure and undefiled, has been, in accordance with prophecy, restored to the earth for the last time, and that men need live in no uncertainty as to what is right or wrong on any vital question which comes up for their settlement, because a clear conception of these things comes with a knowledge and testimony

of the gospel of Christ. Finally, that this marvellous restoration was brought about through the humble instrumentality of an obscure youth, who, nevertheless, was the first in many centuries to accept absolutely, "nothing wavering," the promise of the Lord that "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This one rarest of qualities, and one sadly needed in the present-day world, the boy possessed—namely, the ability to believe. All people who possess this quality and earnestly investigate the gospel now restored to the earth may secure the blessing of an absolute knowledge of its truth, for the Savior promised such to all who would do His Father's will.

Wigan. HERMON J. WELLS.

FAITH AND WORKS.

IN a religious sense, faith means confidence and trust in the being, purposes and words of God. Such trust will fathom the eternities and make known things that are not apparent and explicable by the ordinary senses of mortality. Hence we have Paul's words, "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) Faith may exist in persons in varying degrees. All have sufficient, however, if properly exercised, to gain salvation. To illustrate the point, we may separate humanity into two classes: one is intuitive, the other physical. Both are necessary, and one cannot discredit the other. It is by the latter faith that scientific research has been made, which has proven a mighty power for good. The spiritual world will illuminate the natural and the natural make the spiritual more perfect. While faith is a native of the soul, it may be increased or lessened; it cannot remain passive. To cease work would cast it into a limbo of doubt; the focus would close in on us and the source of light be cut off.

Belief and faith are often used synonymously, but a careful study of the words shows a difference. "Belief may be passive mental acceptance, while faith is active and positive." Belief may be a product of the mind, faith is of the heart; belief is founded on reason, faith on intuition. Peter's words, "Thou art the Christ, the Son of the living God," illustrates a vital power. His faith had caused him to sacrifice much. He put away worldliness and its fascinations to live, amid persecution and trial, an active Christian life. His knowledge of the Savior was perhaps no more certain to him than that of the devils, for "they believe and tremble," while in the one case it was their condemnation, to him it meant salvation.

Then this great qualification, "without which it is impossible to please God," and which plays such an important part in the plan of human redemption, is worthy of our consideration. It may be asked, "how are we to get it?" Is it so profusely distributed that

one sitting idly by, without using his powers of thought, perception or concentration, may be the happy recipient of it? The Apostle Paul tells us "faith comes by hearing the word of God," and by "calling on his name." "How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God." From this we can learn that faith comes by evidence; then faith will be true or false according as the evidence is truthful or untruthful. Evidence is to faith as the fountain is to the stream. An impure fountain cannot produce a pure stream, so false evidence cannot establish true, profitable faith. Our faith to be fruitful and productive must be based on the testimony of the prophets in primitive and modern times, whose credibility is established by the fulfillment of their predictions.

Faith is a principle of power. It is the motive power of action causing people to plan and pre-arrange matters. Rob a man of faith and you deprive him of the motive power which causes him to strive upward and onward to the goal of excellence. Then faith is the secret of ambition, the soul of heroism, the rudder of all virtue and the motive power of all effort. By this power the ancient prophets "subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. 11: 33-35.) By the exercise of this power we accomplish all righteous purposes. The sick are healed, evil spirits cast out, even the dead are raised to life. It was the torchlight unto the pioneers, leading them through many trials and tribulations to the land of Zion.

It is remarkable the power that is manifested in the physical evolution of almost every living thing. Take, for example, the oak tree. In the acorn is first the fibres, next the meaty substance, and then the potentiality of becoming a perfect oak. Likewise, in the soul of man is a miniature kingdom of God, or, to speak plainly, the potentiality of becoming like God. The oak tree depends on an external power—the sun—to complete its evolution to perfection. Likewise, the development of man depends on the light or grace of God to awaken and complete soul perfection. There is this difference, however, the oak has not the power to resist the natural course of evolution, while man's free agency gives him opportunity to oppose or accept the forces that would do him good or harm.

Let us examine a verse of scripture that is often quoted. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) Does that belief mean a mere intellectual assent or

does it signify more? We must not confine ourselves to one passage without fair consideration of others on the same subject. Paul says, "God will render to every man according to his deeds." (Rom. 2: 6.) Then we have James stating, "Be ye doers of the word and not hearers only, deceiving your own selves." We must not forget the beloved apostle's testimony, who states, speaking of the Savior, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (I. John 2: 3-5.)

This brings us to the much disputed passage of Paul's, recorded in Eph. 2:8-10: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." This appears contradictory to the above. In this passage are mentioned grace, faith, salvation and works. 1. Faith, the native power which opens the soul to truth. 2. Grace, the outpouring of the Spirit of God as a consequence of faith. 3. Salvation—first, the awakening of the God ideal in man; secondly, the progressive evolution of that ideal under power of grace. 4. Works. Paul continues, "For we are his workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them." What are these works then that obstruct the flow of Divine grace. They are the shams and artificialities that curse the world to-day. Some whitewash the outside while the inside is full of deceit and dishonesty, filth and corruption. See how true the apostle's words are. Even if one has belief, which opens the mind to a truth ideal, how could that become effectual to salvation unless the soul conforms to the same? An acorn cannot become an oak without the sun, neither can the sun produce an oak without the acorn. If such reciprocal laws regulate inanimate things, how much more will they govern beings endowed with free agency. Man cannot become perfect without God, neither can God make a perfect man without that man's cooperation. An oak in course of development grows, so man adds grace to grace in soul evolution. If an artificial oak be made, it is dead, as it has no potentiality. In like manner, there may be religious works without faith. We may have a man of grace or one of mere imitation. One may be good by works, the other by works directed by grace. In the one case, the limbs, or good works, are dead limbs nailed to the soul as artificial limbs to the dead oak tree, having nothing to nourish them. In the other case, the good deeds directed by grace are as the limbs of a live oak, nourished by the flow of life; one is mechanical, the other is the evolution of the soul.

We can now understand why the Savior used the words "scribes, Pharisees, hypocrites." They were seen on the streets offering long prayers, "having a form of godliness, but denied the power

thereof." They had the works spoken of, but needed the grace. Then in regard to Christ's words, "the kingdom of God is within you," we see it is with the natural as it is with the spiritual. The sun is the power in the natural world, while grace and the Spirit of God operate in the spiritual. We can clearly see that faith without works is dead, and works without faith are dead also. How beautiful and true are the words, "Without faith it is impossible to please God," and that we are "created in Christ Jesus unto good works." God is the sun of the whole world, the source of its life, the bond of its unity, and not to come in unity with Him is to be at variance with light and life.

If we deny the truth and cut ourselves off from the flow of the Divine Spirit, then life will become sluggish and even extinct. So let us cultivate faith and make our words true by our good works.

Nottingham. THOMAS F. HARDY.

GROWTH.

THE commandment, "Be ye therefore perfect even as your Father which is in heaven is perfect" can best be carried out by daily growing more divine. Permanent, lasting, worth-while growth is slow. That which develops quickly soon dies.

Man was placed on earth to advance. It is tragic that so many vegetate. All their energy is spent in working for the things that perish with the using. The days and years of man's life are too precious to be spent in seeking wealth, fame, and pleasures that vanish with the passing hour.

Because childhood and youth are the seasons of greatest growth, many old people cease to strive. This is what makes them old. Solon, the sage of Athens, when asked the secret of his youth and vigor, said that it was learning something new every day. Those aged men and women who mingle with the young, who keep pace with the world's onward march, do not grow old; time may silver their hair, it may bring physical infirmities, but in spirit they will retain an eternal youth.

Many lay out wonderful plans; they work well for a season, but it takes long persistent work to attain things worth while. Many men and women who do little might accomplish much if they had only used their spare moments in storing their minds with useful knowledge and in fitting themselves to do something well.

Handicaps often act as spurs to goad on to higher and higher attainment. What limitations are there to a child of God who has a spark of divinity within? Men stand amazed and awed at what many of their fellows have accomplished, "And it doth not yet appear what we shall be." As the mountain climber ascends from peak to peak so man will go on from glory to glory.—*Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 19, 1912.

EDITORIAL.

BAPTISM—ITS SIGNIFICANCE.

TAKEN as a whole, or considered separately, the principles of the gospel of Jesus Christ are worthy of profound study, for therein lies salvation to the souls of all men who believe and obey the same. Faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost, have been designated, and rightly, too, as the first four fundamental principles of the plan of redemption. They are the door by which entrance is gained into the Kingdom of God. Those who attempt to gain admittance by any other way will be accounted as thieves and robbers, and will, of course, be treated as such. Partial acceptance of these glorious doctrines is not sufficient, for we are admonished in holy writ to live by every word that proceedeth forth from the mouth of God. Although faith is the moving force in life, yet it will be apparent to every thinking mind that the exercise of this principle cannot be pleasing and acceptable to God without repentance of sin. For a man to say I believe in the Father, Son and Holy Ghost, and at the same time to persist in his wicked ways is a contradiction—it is the exercise of faith to no purpose. Jesus said, "If ye love me, keep my commandments." He commanded all men to repent and obey the gospel.

Repentance of sin is ineffectual except relief comes. The burden must be lifted from the soul. This is accomplished through baptism, which ordinance is quite as important as the principle of faith, or belief, upon which many in the Christian world place great emphasis, and center their hope of eternal life. The Apostle Paul speaks of baptism as a burial with Christ into death that we might walk in "newness of life." Jesus uttered these significant words relative to this essential ordinance: "Except a man be born again he cannot see the kingdom of God," and in further explanation said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." No stronger endorsement of baptism by water and by the Spirit can be found in the Scriptures. To say that baptism is not necessary to salvation is to throw discredit upon the words of the Savior and make Him a liar. The baptism of the Spirit, or the Holy Ghost, was accomplished by the laying on of hands, as amply proved by the New Testament. (See John 14: 26; 15: 26; Acts 8: 17, 18; 19: 6.)

The attitude of many people, among whom may be found ministers (?) of the gospel, seems to imply that baptism is a simple, an unimportant ordinance. With astonishing boldness they say, "It's simply a matter of choice. If you desire baptism, well and good, you may have it; but, on the other hand, if you decline, it will not be forced upon you. It's not essential to salvation." The words of Peter on the day of Pentecost, when he said, "Repent every one of you and be baptised in the name of Jesus Christ for the remission of your sins," etc., count for nothing with these advocates (?) of the gospel.

Though in a sense one might be justified in saying that baptism is a simple ordinance, simple because of the few words connected with its administration—namely, "Having been commissioned of Jesus Christ, I baptize you in name of the Father, Son and Holy Ghost. Amen." Yet in a wider and broader sense, it has a depth of meaning that reaches far beyond the limits of a shallow mind. John, the beloved apostle, in his first general epistle, turns the "search-light" of truth, as it were, upon this truly wonderful ordinance, showing its real significance. He wrote as follows: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (I. John 5: 4-8.)

Thus we are told in unmistakable language that whosoever is born of God overcometh the world, but to be born of God one must receive the three-fold witness—namely, the birth by water and the Spirit, to which is added the cleansing blood of Christ, or, as it is beautifully but logically stated in the Pearl of Great Price, page 34, verse 59: "For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;" and then follows the corresponding witness in heaven, the Father, Son and Holy Ghost, which constitutes a bond and covenant between the Almighty and His earthly children, by which sin is remitted and washed away. John further said, "If we receive the witness of men the witness of God is greater: for *this* is the witness of God which He has testified of His Son."

Baptism is simply the outward expression of an ordinance that is broad, deep and comprehensive in its operation for the salvation of souls. Literally speaking, it is the door that leads into the kingdom of God. There is no other entrance.

The thinking mind will perceive at a glance the weakness of modern Christianity, which not only maintains that baptism by

water is not essential to salvation, but has wholly neglected, if not repudiated, the baptism of the Spirit, or laying on of hands for the gift of the Holy Ghost.

RUDGER CLAWSON.

SUNDAY IS SABBATH.

A CORRESPONDENT asks us to say something on the Sabbath question, relative to the proper day to observe. That question has been somewhat fully discussed in these columns before, but as the reading public of a periodical changes from to time, it may be well to restate our position.

In the first place, it should be remembered that the fourth commandment does not inculcate the observance of Saturday, but the "seventh day." "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." The law establishes a seventh day Sabbath, and those who are laboring six days and then resting are observing that law, no matter whether they count the working days from Sunday or Monday.

Our Seventh-day Adventist friends maintain that whenever the law mentions the seventh day it means Saturday. They are wrong in this. The leper who was cleansed was commanded to shave his hair and beard and wash his flesh "on the seventh," but certainly not on the Sabbath. (Lev. 14:9.) The seventh day is the seventh day from whatever day the count is made.

In the second place, it is not at all certain that the ancient Jews always observed their weekly Sabbath on the day of the week corresponding to our Saturday. Rev. S. W. Gamble, of the South Kansas conference of the Methodist church, some years ago, made the statement that the Hebrew Sabbath was a movable holiday, like our New Year's day, which may fall on any day in the week. He presented this theory to leading scholars in Chicago, and they all seemed to be unable to refute it. He said in part:

"The Sabbath of the Jews, from the exodus until at least after the crucifixion, occurred on fixed dates—that is on the 15th day of Abib or Nison, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the 15th day of Abib until the day of Pentecost. The week including Pentecost contained six work days and two Sabbaths. Then six days followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been preceding that time in the year, making a change of the Sabbath day at Pentecost to the next day in the week each year."

According to this the rule of the weekly Sabbath followed that of the Sabbath year. The Jews labored six years and considered the seventh a Sabbath year. But when they had completed seven

times seven years—seven weeks of years instead of days—they had two Sabbath years. The forty-ninth was the regular Sabbath year, and the fiftieth was the year of jubilee.

It should be noted that the observance of a Sabbath was prior even to the Mosaic law. This is implied in the commandment: "Remember the Sabbath day." Among pagan nations the mean- of the Sabbath had been lost. Among the Babylonians it was observed to "pacify" the gods. On that day the king was not allowed to ride, or eat cooked food, or clothe himself in fine clothes. And as he represented the people, his abstinence was thought to be counted to their advantage. They observed their Sabbath on the 7th, 14th, 21st and 28th day of the month, and it is evident that fixed dates would bring the Sabbath on every day in the week in rotation. Is there any reason to believe that the Babylonian rule was reversed in the Hebrew calendar?

In the third place, it should be remembered that there is ample evidence for the proposition that the Christians observed the first day of the week as the "day of the Lord," as well as the Jewish Sabbath, but when the Old Covenant was ended the Mosaic Sabbath naturally went with it. The very fact that Constantine made Sunday a legal day for rest proves that the Christians of that time observed it as such. For his intention, for political reasons, was to help the Christians in the empire by giving them and their religious observances a legal status.

Finally, let us say, that the observance of one day of seven as one of rest is very important, not only from a religious, but also from an economic point of view. Those who are breaking down the protections built up around the Sabbath by wise legislation are dangerous enemies of society. Not only has it been found that man produces more and better work by resting one day in seven, but also that he is a better physical and social being for observing such a rule. Sunday desecration is increasing, and few are aware of the danger of it. We need a re-awakening to a realization of the fact that with the decline of religious and moral training, civilization itself will turn backwards.—*Deseret News.*

MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference convened in the Oddfellows Hall, West Hartlepool, on Sunday, September 15th, 1912. There were in attendance: President Rudger Clawson, of the European mission; Elder P. H. Service (visiting); President J. Eugene Lichfield and twenty-six traveling elders of the Newcastle conference.

The morning session was called to order at 10:30. After singing, "Did you think to pray?" the invocation was offered by Elder

Matthew Barnes. "Joseph Smith's first prayer" was then sung by the congregation.

Sacrament was administered by Elders M. J. Steed and L. M. Haynie, assisted by Elders Francis Simpson and R. L. Harrison.

President Lichfield welcomed all present, and announced that the morning session would be devoted to regular Sabbath school work.

The concert recitation, taken from Matt. 7: 21-27, was repeated by the congregation.

Elder V. E. Gilbert conducted the first intermediate class. The lesson was entitled, "Alma prophesying unto the people of Gideon concerning the coming forth of the Redeemer of the world."

The primary class, conducted by Sister Daisy Pidd, studied: "Jesus blessing little children." Both classes exhibited excellent obedience and attention, which reflected credit upon teachers and school alike.

Elder Matthew Barnes bore a strong testimony to the truth of the gospel, and related instances of his work among relatives. Said the gospel is endless, and we must show continual obedience to it.

President Clawson said he felt the Spirit of the Lord present in the meeting. Illustrated the principle of obedience by comparing it with the work of the children in their class exercise. Whatever the children learn in the Latter-day Saint Sunday school they will never have to unlearn, as did some of their parents before joining the Latter-day Saints. The watchwords are onward, upward—"Excelsior." Described how men were trying to poison the minds of people by resorting to the showing of moving pictures, depicting some dreadful scenes which they claim take place within the bounds of Utah.

After singing, "The day dawn is breaking," the benediction was pronounced by Elder P. H. Service.

The afternoon session convened at 2 o'clock, with about two hundred in attendance. Prayer was offered by Elder Amos Belnap. After singing, "Hail to the brightness of Zion's glad morning," the Middlesbrough choir sang, "For the strength of the hills we bless Thee."

President Lichfield explained that the Latter-day Saints believe that all their presiding officers should be sustained by the vote of the members, after which the general and local authorities were presented by Elder Joseph Parmley. All were sustained without dissent.

Elder Louis L. Allen said he was thankful to be numbered among the elders of Israel. Said the world was neglecting the saving principles of the gospel of Christ, which are essential to eternal life, which is God's greatest gift.

Elder Nathaniel Ludlow was grateful for meeting the saints and friends in conference. Took for his text the ninth article of our

faith, showing that the Latter-day Saints believe in continuous revelation, also pointing out the fallacy and inconsistency of believing that the heavens are closed in these last days.

A duet, "The morning breaks," was rendered by Elder A. G. Brain and Brother John Cook.

President Lichfield explained why he was a "Mormon." He pointed out some phases of our religion, and contrasted them with the predominating religions of the world, leaving the audience to judge the merits or demerits of the two. Also explained the necessity of obeying the word of wisdom.

President Clawson said the elders' methods of getting their religion before the people was in the spirit of kindness, and that they would not force any man or woman to listen to them. Pointed out the necessity of yielding obedience to the law of tithing, as it is a law of God, being pointedly spoken of in the scriptures, yet ministers believing in the Bible profess ignorance of it. Related the circumstances relative to Jacob's vow with God, as recorded in Gen. 28:22. Said the Israelites prospered when obeying the law of tithing, but failed when disregarding it. God has revealed this law and no true Latter-day Saint can disregard it.

The anthem, "O come, let us sing unto the Lord," was rendered by the choir, after which Elder Joseph Parmley pronounced the benediction.

About three hundred people attended the evening service, which commenced at six o'clock. "We thank thee, O God, for a prophet" was sung by the congregation. Prayer by Elder W. A. Van Orden. The choir rendered the anthem, "Jerusalem, my glorious home."

Conference Clerk Joseph Parmley read the labor and statistical report for the past six months.

Elder M. G. Brixen discoursed upon the Godhead. He said the God believed in by the Latter-day Saints is the God of the Bible. the God of Abraham, Isaac and Jacob. Explained the separateness of the personages of the Father, Son and Holy Ghost, and said that their oneness consisted in a unity of purpose and thought.

A soprano solo, "Dream of Paradise," was rendered by Sister Edith Troar.

Elder P. H. Service said his mission had been a great benefit to him, as also would "Mormonism" be to the world. The gospel was restored to the earth because there was a necessity for more light. Said persecution is a benefit, not a hindrance to the work of God, and is a heritage of the faithful.

The choir rendered the anthem, "Song of the redeemed."

President Clawson said he had rejoiced in the spirit of the meetings and the testimonies of the elders. Whatever the world may think, the elders are sincere in their belief. The Latter-day Saints have endured much persecution the past year. The words of the Apostle Paul, as recorded in II. Tim. 3: 12, are applicable to their case. He defied the world to prove that the elders were intem-

perate or immoral. Read an excerpt from a sermon delivered by the Bishop of Liverpool, wherein he said, "We need a re-discovery of God." Referred to the labor report, which showed that thirty-two baptisms had been performed in the Newcastle conference during the past six months. Said this looked small, but it was much better than a decease of three thousand, as was the case in one of the leading churches in Christendom during the year 1910. In conclusion, he bore a strong testimony to the divinity of the work, and invoked the blessing of God on all present.

After singing "High on the mountain top," the benediction was pronounced by Elder Amos Belnap.

Much credit is due the Middlesbrough choir for their excellent rendition of the hymns and anthems. Elder A. G. Brain, their conductor, is to be congratulated.

Two spirited Priesthood meetings were held on Saturday, September 14th, 1912, when individual reports from the elders were received. Many questions were asked, which were answered by President Clawson, whose instructions were much appreciated.

JOSEPH PARMLEY, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—At Dublin (Irish conference), on Monday, September 9th, 1912, a baptismal service was held, when two souls were added to the fold of Christ, Elder A. E. Money officiating.

District Meetings.—A successful district meeting of the North London, South London, Stratford, Holloway and Hammersmith branches of the London conference was held at "Deseret," High Road, South Tottenham, London, on Sunday, September 1st, 1912, with President James B. Walkley and twenty-two traveling elders in attendance, also Elder I. B. Blake and wife of the Bristol conference. The first session convened at 2:30 p.m. After the opening exercises, Elder Lawrence Poulton spoke on the restoration of the gospel. Said the restoration of the gospel in this dispensation was an indictment of the religions of the day, but Joseph Smith knew he had received a manifestation from the Lord and could not deny it. The general and local authorities of the Church were presented and unanimously sustained. Elder Walter J. Hallam proved that God had always directly called and selected men for His work, and that all who had usurped this authority have been severely rebuked. The Latter-day Saints claim a Divine commission. A duet, entitled "The Better Land," was rendered by President James B. Walkley and Elder E. G. Chamberlain. Elder Walter H. Allington spoke on the life of our Savior, and showed how His whole life had been actuated by a love for His fellowmen and a desire to obey His Father's commandments. On behalf of

the North London branch, Sister Emma J. Walkley presented Elder David A. Matheson, former president of the branch, with three calf-bound volumes of the *Millennial Star*. Elder Matheson, in responding, expressed his deep appreciation of the token of love and friendship. There was a large attendance of saints and investigators at the evening session, which commenced at 6:30. Elder Axel Nielson denied that the saints had been counselled not to read the newspaper stories against us. Expressed his surprise that although the gospel had been preached in England for eighty years or more, there were yet found people who were ignorant of our intention, and some who maliciously persecute us. Sister Annie Williamson sang the soprano solo, "No Night There," which was very well received. Elder David A. Matheson spoke of the resurrection and of the time when we shall come face to face with our past deeds. He urged the saints to seek knowledge and wisdom. The choir sang the selection, "Memories of Galilee." President James B. Walkley said that all we do in our lives tends to either good or evil. Testified that the Latter-day Saints are a temperate and virtuous people. Although we may be assailed, yet our enemies have never successfully proved our doctrines to be false. We do not seek to evade investigation, but are open to all truth, wherever it may be found. The services were rendered very pleasant by the excellent singing of the North London choir, and were enjoyed by all present.

At Pelton (Newcastle conference), two spirited sessions of a district meeting were held on Sunday, August 25th, 1912. President J. Eugene Lichfield and five elders were present. The afternoon service commenced at 2:30 o'clock. President Lichfield gave a hearty welcome to all and hoped the Spirit of the Lord would be manifest in rich abundance. The general and local authorities were presented by Elder Joseph Parmley and all were sustained without dissent. Elder L. M. Haynie said we must have faith in God and in Jesus Christ, and repent and be baptised, if we expect to be saved in the kingdom of God. Elder Joseph Parmley spoke on the Godhead, proving from the scriptures that the personages in the Godhead are separate and distinct; and not one as the Christian world teach. The evening session commenced at 6:30. Elders Amos Belnap, L. M. Haynie, Joseph Parmley and Brother David Bradshaw rendered a quartette. Elder W. A. Van Orden spoke on the organization of the Church of Christ, as established in this dispensation. Elder Amos Belnap said when we join ourselves to any organization we must conform to its laws. In order to become members of the Church that God has established we must receive and obey the principles of the gospel of Christ. President Lichfield said the Latter-day Saint missionaries do not preach for hire, but rely upon their own resources to enable them to carry the message of truth to mankind. He thanked those who had attended the meetings, and asked all strangers to investigate our doctrines.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXI. PAUL'S THIRD MISSIONARY JOURNEY.—Continued. —His visit to Macedonia, Greece and Troas.

Text: Acts 20:1-13.

I. IN MACEDONIA.

1. His sufferings. See II. Cor. 7:5, 6, 7.
2. His second epistle to the Corinthians.

Note: It would be well to have the class read the second epistle to the Corinthians, at least the important parts of it.

II. HIS "THREE MONTHS' ABODE."

1. In Greece. (a) Visiting the various branches.

Note: (It is thought that Paul's epistle to the Romans was written during this period.)

(b) His companions.

III. AT TROAS.

1. The Christian Sabbath. (a) How observed.
2. Paul's long sermon. (a) Where delivered. (b) To whom delivered. (c) Poor Eutychus.
3. The parting.

IV. FURTHER TRAVELS TO MILETUS.

DIED.

VENNARD.—At Portadown (Irish conference), September 5th, 1912, Matilda Vennard; born October 4th, 1855; baptised December 9th, 1905, by Elder Alex. Lindsay.

NOCK.—At Walsall (Birmingham conference), August 19th, 1912, Edith Sarah Nock, the beloved daughter of Henry Nock and Sarah Wardsworth, aged 14 years; born September 6th, 1898, at Ocke Hill, Staffordshire; baptised September 26th, 1909, by Elder James Palmer.

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